Volume 13, No. 1 Spring Number, 1924

Bulletin of Friends' Historical Association

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Communications concerning editorial matters should be addressed to Editor, Bulletin of Friends' Historical Association, Haverford College, Haverford, Pennsylvania.

Dues and subscriptions should be paid to I. Thomas Steere, Treasurer of Friends' Historical Association, Haverford, Pennsylvania.

Subscription price, 50 cents per number, $1.00 per annum. All members receive the Bulletin without extra charge.

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

OFFICERS OF FRIENDS' HISTORICAL ASSOCIATION

President: Lucy B. Roberts
257 South 16th Street, Philadelphia, Pennsylvania

Vice-Presidents: Charles Francis Jenkins
Amelia Mott Gummere

Secretary: Joseph H. Haines,
130 W. Walnut Lane, Germantown, Pennsylvania

Treasurer: I. Thomas Steere,
Haverford, Pennsylvania

Honorary Treasurer: James H. Atkinson

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Sarah E. P. Mickle
Albert Cook Myers
Anna Richardson
Lucy B. Roberts
Francis R. Taylor
George Vaux, Jr.

Notice to Members.

The Membership Committee would call the attention of the members of the Historical Association to the fact that our activities could be greatly expanded if we had a larger membership.

Any member of the Society of Friends and also non-Friends are eligible for membership and the committee would welcome nominations. Kindly forward such nominations to the Chairman of the Membership Committee, Anna Richardson, Torresdale, Pennsylvania.

Annual membership dues, $2.00. Life membership, $50.00.

FIFTIETH ANNIVERSARY OF FRIENDS' HISTORICAL ASSOCIATION.

Account of Commemorative Meeting held 12 mo. 4, 1923, at Friends' Meeting House, 15th and Race Streets, Philadelphia.

By Lucy B. Roberts,

President of the Association.

Believing that in union there is strength, a combination has been effected by two organizations, making an epochal event in historical activity. Fifty years ago a Friends' Historical Association was started by a number of Friends whom it is a pleasure to honor. They did active work until gradually they dwindled to only four in all. In the meantime, in 1904, the Friends' Historical Society of Philadelphia was formed, with Isaac Sharpless, then President of Haverford College, at its head. The membership of this Society gradually increased to over four hundred. On 12 mo. 1, 1923, by mutual consent and with much goodwill, the latter Society was merged with the former, taking its name and Charter.

Each gave something to the combination. One gave the Charter and an honored name, the other gave an active membership, with an able publication, The Bulletin, besides numerous active committees. Among the latter is the George Fox Committee, now preparing for the publication of the *Short Journal and Itinerary Journals of George Fox.* This publication is in the hands of the Cambridge University Press, and is under the editorial supervision of Norman Penney.

The evening commemorating the founding of Friends' Historical Association was delightful. After the reading of the minutes of the last meeting, Professor Rayner W. Kelsey, of Haverford College, read the Charter of the Association, which was followed by an interesting account of that organization by Albert Cook Myers.

One of the possessions of the old Association, the marriage

PACIFIC SCHOOL OF RELIGION

certificate of John Archdale's daughter, was exhibited by Dr. Thomas Lynch Montgomery, Librarian of the Pennsylvania Historical Society. Mrs. Nathaniel E. Janney read and presented to the Association a letter written to it by John G. Whittier, he being at that time an honorary member.

When the Association ceased having regular meetings several years ago it had a fund of $339.57 which it decided to divide equally between Swarthmore and Haverford Colleges. This winter when those colleges heard of the proposed commemorative meeting they both offered to return this money to the Association. This was most happily done by President Aydelotte, of Swarthmore College, and by George Vaux, Jr., ably representing Haverford College in place of President W. W. Comfort who was obliged to be elsewhere. The return of these two sums, $169.79 from one college and 169.78 from the other, made a very entertaining and encouraging item of the program.

The meeting was highly favored by the attendance of James H. Atkinson, Howard B. French, and Marcellus Balderston, three of the four surviving members who joined the Association at or near its founding. James H. Atkinson read the minutes of the first meeting of the Association, held 12mo. 4, 1873. Howard B. French stated that Nathaniel E. Janney was the prime mover in the founding of the Association, and for many years its active supporter.

Amelia M. Gummere told of the plan for publishing the *Short Journal and Itinerary Journals of George Fox,* in commemoration of the tercentenary anniversary of his birth.

Following an appropriate poem by J. Russell Hayes, the culminating event of the evening was a talk by Charles F. Jenkins, recently President of the Friends' Historical Society, of England. He showed lantern slides from pictures taken by him on the Island of Tortola, which had never before been exhibited. The talk was an inspiration, showing as it did so vividly the self-sacrificing labors of Friends on that island. This address made it seem abundantly worth while to preserve with enthusiasm the records of that past for the inspiration of the future.

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NORTHWEST CORNER OF FIFTH AND CALLOWHILL STREETS, PHILADELPHIA WHERE FRIENDS' HISTORICAL ASSOCIATION WAS FOUNDED, 12TH MONTH 4, 1873

Entrance door at end of building, reader's extreme right. Founders' room, middle window of second floor, with arms of telephone pole casting shadows across top of window. From photograph taken 11th Month 19, 1923.

MEETING PLACE OF FRIENDS' HISTORICAL ASSOCIATION, 1874–1882

Former home of The Historical Society of Pennsylvania, at 820 Spruce Street, Philadelphia, on grounds of The Pennsylvania Hospital.

SOME BRIEF HISTORICAL NOTES ON FRIENDS' HISTORICAL ASSOCIATION.

A paper by Albert Cook Myers, read at the fiftieth anniversary meeting of Friends' Historical Association, held at Friends' Meeting House, 15th and Race Streets, Philadelphia, 12 mo. 4, 1923.

I hold in my hand the original minute book of the Association.[1] This old volume was lost to historical students of our day until discovered about a month ago. From it we learn how much the Association has done for the cause of Quaker history and collecting in this community. On the front pages in a faded but neat hand is the Constitution. A long list of the interesting signatures of the members then follows. A large part of the remainder of the book is taken up with full reports of the proceedings of the meetings.

[1] My earliest knowledge of Friends' Historical Association, as far as I recall, came to me when I was yet a callow sophomore of Swarthmore College. It was in answer to an historical communication of my vacation time, dated from my home at Kennett Square, Chester County, Pennsylvania, 8 mo. 10, 1896, which my friend, the Editor, Howard M. Jenkins, printed in *Friends' Intelligencer,* 53 (Philadelphia, 8 mo. 22, 1896): 547: "Since so many Friends are now interested in our history, it seems to me that it would be a good plan to start a Friendly Historical Society, with the aim of collecting and preserving our history."

The response was from the pen of my genial friend on crutches, Joseph M. Truman, Jr., of Friends' Book Association, at 15th and Race Streets, Philadelphia, a founder and the then Secretary of Friends' Historical Association. Under the date, Philadelphia, 8 mo. 22, 1896, he wrote:

"In answer to the suggestion of Albert Cook Myers, I may say that this Association was chartered several years ago. . . .

"A number of its active workers have removed or are deceased, and it only needs new and earnest members to make it once more efficient. Through the liberality of Charles Caleb Cresson, it owns a large walnut book case, and set of chairs, and has quite a collection of books, pamphlets, and manuscripts.

"Two volumes of copied records, and the marriage certificate of the daughter of John Archdale, the Quaker governor of North Carolina, are placed on deposit with the Pennsylvania Historical Society. . . . The organization is composed of members of the different bodies of Friends, as they have a common ancestry and history. Ere long it is probable a meeting will be held looking to a renewed life." *Friends' Intelligencer* 53 (Philadelphia, 8 mo. 29, 1896): 575.

It was in William Penn's ancient Manor of Springettsbury in the Northern Liberties of this City that our Association had its birth. The natal hour was 7:30 o'clock, to-night just a half century ago. Nine well-known Friends, thus the original founders of the Association, met and effected the organization on the second floor of a house at the northwest corner of Fifth and Callowhill Streets. Significant of the progress since the trying times of 1827 be it noted that these founders were representative of both branches of Friends. Four of them, Samuel Parrish (1830–1890),[2] who for several years had felt the concern for such an association, Nathaniel E. Janney (1842–1910), Joseph M. Truman, Jr., (1827–1902) and John Comly (1831–1916) were of Race Street Yearly Meeting. The other five, Dr. S. Mason McCollin (1843–1917), Samuel L. Smedley (1832–1894), Josiah W. Leeds (1841–1908), Samuel Worthington (1843–1897) and Lewis Woolman (1841–1903) were of Arch Street Yearly Meeting. With wisdom, however, they stipulated in their Constitution that "The discussion of religious or theological questions at the meetings of the Association shall be promptly checked by the presiding officer as being out of order and out of place."

The liberality of viewpoint of these Friends is manifest still further with respect to membership. "The Association," so reads Section 1 of the Constitution, "shall consist of such persons as feel interested in the Society of Friends and its history." The entrance fee was fixed at $5 and the annual dues a like amount.

This initial meeting, as well as the two succeeding ones, were held in the second floor parlor of the Arch Street Friend, Dr. S. Mason McCollin, pharmacist and physician. His drug store was on the first floor, No. 501 Callowhill Street, while the entrance to his home was at the east side of the building No. 400 North Fifth Street. The house, a fine old four story brick structure in

[2] "Our friend, Samuel Parrish, has felt this concern for several years, and S. Mason McCollin, being also very much interested in it, they consulting with others it was concluded to call a meeting of those in membership or interested of both branches of the Society"—Joseph M. Truman, Jr., in his account of early meetings of the Association, *Friends' Intelligencer*, 30 (Philadelphia, 1 mo. 31, 1874): 778; also ib., 31 (Philadelphia, 2 mo. 28, 1874): 9.

colonial style, with large rooms and fireplaces and a dormer in the roof, is still standing in a good state of preservation.

The lot upon which the house is located, descending directly from William Penn, continued in the possession of the Penn family as late as 1809, when William Penn's grandson, Richard Penn, and the latter's son William, conveyed it to other hands. In 1819 the property came into the possession of George Vaux, who with his wife Eliza H., sold it to Dr. Philip Syng Physick. In 1866 Sarah G. McCollin, wife of Thomas McCollin, became the owner, their son, Dr. McCollin, living in the house as tenant. The building is still occupied as a drug store by the present owner, Nathan Pennypacker, who is present with us this evening, a cousin of the late Governor Pennypacker. Coming from near Phoenixville, Mr. Pennypacker entered the employ of Dr. McCollin in 1875 and has been in business at this location from that time until the present.

By invitation of one of the members, John Jordan Jr., sometime Vice President of The Historical Society of Pennsylvania, the fourth meeting of the Association was held in the Hall of that Society at 820 Spruce Street. This structure, which is long since removed, it is interesting to recall was erected on its own ground by The Pennsylvania Hospital for the exhibition of Benjamin West's great painting, "Christ Healing the Sick." Here the Association remained for the next eight years, 1874–1882, during its most flourishing period.

Even in this heyday of its existence no more than a dozen to a score of members assembled. Although small the group, yet they were really interested as specialists, collectors, antiquaries, historians and genealogists in the field of Quakeriana. They met, it would seem, not so much for the occasional papers read as for informal discussion and exchange of information in the manner of a club.

The coming together of this little coterie must have been helpfully inspiring to such well-known collectors as Charles Caleb Cresson, Charles Roberts, William H. Jenks, Samuel Parrish and others, so that it may be said with truth, from the record now revealed, that the several great collections of Quaker books in Phila-

delphia and its environs, as they now exist, owe much of their enrichment of rare items to the stimulus that came from Friends' Historical Association. It was customary for the members to bring to the meetings donations of books, manuscripts and the like, so that in time quite a considerable Quaker library was formed. A walnut book case for the books was provided by Charles Caleb Cresson. He also presented, in 1876, a monographic die for stamping the books. This oval shaped stamp with the motto, "Gather the Fragments" encircling the Association's initials F H A, is a means of identifying the books which the Association had gathered.

A notable event in the history of the Association occured in its second year, in 1875. Among those present, so the minute reads, were Susanna Parrish, Alice Lewis and Sarah Parrish. "This was the first meeting of the Association at which there were females in attendance."

At a stated meeting held 12 mo. 6, 1876, "Elizabeth Worthington (mother of Samuel Worthington) presented a very beautifully prepared lay figure representing the dress of the average woman Friend of the present day. In years to come this figure may be valuable in determining just what was the costume of Friends in 1876."

There have been two publications of Friends' Historical Association:

John Clement, *John Fenwick.* 8vo. 95 pp., Philadelphia, 1875.
Samuel Parrish, *The Friendly Association.* 8vo. 132 pp., Philadelphia. 1877.

From 1882 to 1883 the Association was located in the building of the Peace Society, 813 Arch Street; from 1883 to 1887, in the Mercantile Library, on Tenth Street; and finally from 1887 to 1899, on these premises, 1520 Race Street. Then the leaders among the active members, becoming infirm with years or passing away, meetings ceased to be held. At a meeting of the Association, 10 mo. 17, 1910, in the office of James H. Atkinson, at 421 Chestnut Street, it was determined, since further meetings were not likely to be held, that the books and funds should be equally divided between the libraries of Haverford College and Swarth-

WILLIAM J. JENKS

First President of Friends' Historical Association, 1874–1904

more College. This was accordingly done. Of this money, which was largely the Publication Fund of the Association, Haverford College received $169.78 and Swarthmore College, 169.79.

The plan of merging with the Association the younger and more active Friends' Historical Society of Philadelphia, founded in 1904, having been individually approved by the two surviving members of the Association, namely, a Race Street Friend, James H. Atkinson, charter member and Treasurer, and an Arch Street Friend, Marcellus Balderston, these Friends, on 11 mo. 17, 1923, held a meeting of the Association.[3] This occurred, as before, in James H. Atkinson's office. A formal vote was taken in favor of the above proposal and the officers and a majority of the Council of the Society were duly elected to the Association. At the next meeting of the Association, held 12 mo. 1, 1923, at the same place, the members of the Society were unanimously elected to membership in the Association. Directors of the Association were then elected, and immediately after adjournment the Directors met and elected the new officers. Thus the union was consummated and the new era dawned.

PERSONNEL OF FRIENDS' HISTORICAL ASSOCIATION

O. = Orthodox, or Arch Street Friends.
H. = Hicksite, or Race Street Friends.

Presidents:

1. William J. Jenks (O.), 1874–1904.
2. Edmund Webster (H.), 1910–1919.
3. Lucy B. Roberts (O.), 1923–

Vice Presidents:

1. Samuel Parrish (H.), 1874–1890.
2. Charles Francis Jenkins (H.), 1923–
3. Amelia Mott Gummere (O.), 1924–

Secretaries:

1. Nathaniel E. Janney (H.), 1874–1877.
2. Charles Roberts (O.), 1877.

[3] At this meeting the names of two original members, Howard B. French and Edward W. Woolman, were restored to membership.

3. Joseph M. Truman, Jr. (H.), 1877–1902.
4. Howard M. Cooper (H.), 1910–1921.
5. Joseph H. Haines (O.), 1923–

Treasurers:

1. Nathaniel E. Janney (H.), 1874–1910.
2. James H. Atkinson (H.), 1910–1924.
3. I. Thomas Steere (O.), 1924–

Signers of Charter:

(O.) Wm. J. Jenks (1822–1904).
(H.) Samuel Parrish (1830–1890).
(H.) Nathaniel E. Janney (1842–1910).
(O.) Charles Caleb Cresson (1816–1902).
(O.) William F. Corbit (1834–1881).

Charter Members as Directors:

(O.) William J. Jenks, Philadelphia.
(H.) Samuel Parrish, Philadelphia.
(H.) Nathaniel E. Janney, Philadelphia.
(O.) Charles C. Cresson, Philadelphia.
(O.) William F. Corbit, Philadelphia.
(H.) James H. Atkinson, Moorestown, N. J.
(O.) Edward C. Jones, Philadelphia.
(O.) Joshua G. Allen, Philadelphia
(O.) Lewis Woolman, Philadelphia.
(H.) Howard B. French, Philadelphia.
(O.) Samuel Biddle, Philadelphia.
(H.) Henry Gawthrop, Philadelphia.
(H.) Edward Livezey, Philadelphia.
(H.) Henry M. Laing, Philadelphia.

Among the honorary members:

Joseph Thomas, LL.D.
Joseph Smith, the Quaker bibliographer.
Thomas Shourds.
Samuel M. Janney.
Dr. George Smith, author *History of Delaware County, Penna.*
John G. Whittier.
Benson J. Lossing.

LIST OF THE ORIGINAL MEMBERS OF FRIENDS' HISTORICAL ASSOCIATION.

Hon. = Honorary Member.

Allen, Joshua G.
Armitage, Joseph D. (Hon.)
Atkinson, James H.
Baker, Samuel
Balderston, Marcellus
Bettle, Edward
Biddle, Clement (Hon.)
Biddle, Clement M.
Biddle, Samuel
Blackburn, Edwin (Hon.)
Brown, Levi K. (Hon.)
Buzby, Mordecai
Clement, John
Collins, James
Comly, John
Cooper, Howard M.
Corbit, William F.
Cresson, Charles Caleb
Darlington, Henry T.
Dorsey, William
French, Howard B.
French, Samuel H.
French, William A.
Frost, Gideon (Hon.)
Gaskill, James
Gawthrop, Henry
Hancock, George W.
Hancock, Joseph B.
Hatton, Robert (Hon.)
Hough, John L.
Janney, Nathaniel E.
Janney, Samuel M. (Hon.)
Jenks, John Story
Jenks, William H.
Jenks, William J.
Jones, Edward C.
Jordan, John, Jr.
Kaighn, James E.
Kimber, Anthony M.
Laing, Henry M.
Lamb, Eli M. (Hon.)
Leedom, Benjamin (Hon.)
Leeds, B. Frank
Leeds, Josiah W.
Livezey, Cyrus (Hon.)
Livezey, Edward
Longstreth, John L.
Lossing, Benson J. (Hon.)
McCollin, S. Mason,
McIlvain, Hugh
Merritt, Edward (Hon.)
Mitchell, William Foster (Hon.)
O'Neall, Cary (Hon.)
Parrish, Dillwyn
Parrish, Samuel
Perot, T. Morris,
Potts, Franklin M.
Roberts, Charles
Shourds, Thomas (Hon.)
Smedley, Samuel L.
Smith, George (Hon.)
Smith, Joseph (Hon.)
Stabler, Edward, Jr. (Hon.)
Taylor, Edward
Thomas, Joseph (Hon.)
Thompson, Charles (Hon.)
Tilney, Robert

Truman, Joseph M., Jr.
Walter, Thomas
Webster, Edmund
Willits, Charles L.
Whittier, John G. (Hon.)
Woolman, Edward W.
Woolman, Lewis
Worthington, Henry W.
Worthington, Samuel
Wright, Richard
Volkmar, Henry S.

PRESIDENTS OF FRIENDS' HISTORICAL SOCIETY OF PHILADELPHIA.

1904–1911. Isaac Sharpless.
1911–1913. Watson W. Dewees.
1913–1915. Rayner W. Kelsey.
1915–1917. Davis H. Forsythe.
1917–1919. Arthur N. Leeds.
1919–1923. Lucy B. Roberts.

CHARTER OF FRIENDS' HISTORICAL ASSOCIATION.

We the Subscribers associated under the name and for the purposes hereinafter set forth being desirous of availing ourselves of the provisions of An Act of the General Assembly of the Commonwealth of Pennsylvania entitled An Act to provide for the incorporation and regulation of certain Corporations, Approved April 29, 1874, do Certify.

I. The name of the Association shall be Friends' Historical Association.

II. The purpose for which it is formed is the establishment of a repository for such Books, Manuscripts, and other material as may be secured to elucidate the History of the Society of Friends, and the creation of an incentive to action in kindred pursuits.

III. The place where its business is to be transacted is The City of Philadelphia.

IV. Its existence shall be perpetual.

V. Its directors shall be Fourteen in number. The names and residences of those who are chosen directors for the first year are as follows:

William J. Jenks, Philadelphia, Pa.
Samuel Parrish, Philadelphia, Pa.
Nathaniel E. Janney, Philadelphia, Pa.
Charles C. Cresson, Philadelphia, Pa.
William F. Corbit, Philadelphia, Pa.
James H. Atkinson, Moorestown, N. J.
Edward C. Jones, Philadelphia, Pa.
Joshua G. Allen, Philadelphia, Pa.
Lewis Woolman, Philadelphia, Pa.
Howard B. French, Philadelphia, Pa.
Samuel Biddle, Philadelphia, Pa.
Henry Gawthrop, Philadelphia, Pa.
Edward Livezey, Philadelphia, Pa.
Henry M. Laing, Philadelphia, Pa.

VI. It shall have no Capital Stock and all its receipts of money shall be devoted to the purposes of the Association.

Wm. J. Jenks
Samuel Parrish
Nath: E. Janney
Charles Caleb Cresson
Wm. F. Corbit

On the Thirtieth day of June Ao.Di. 1875, Before me the subscriber, Recorder of Deeds (&c) for the City and County of Philadelphia, personally appeared Wm. J. Jenks, Samuel Parrish, and Wm. F. Corbit, above named, and in due form of law acknowledged the foregoing Certificate of Incorporation to be their and each of their act and deed and desired that the same might be recorded as such upon the approval thereof by the duly constituted authority. In witness whereof I have hereunto set my hand and affixed my official seal the day and year aforesaid.

F. T. Walton,
Rec.

On the Thirtieth day of June, Ao.Di. 1875, before me the Subscriber, a Notary Public for the Commonwealth of Pennsylvania, residing in the City of Philadelphia personally appeared William J. Jenks who being duly affirmed according to law said that all the

persons that have signed the above Certificates of Incorporation are residents of the City of Philadelphia and State of Pennsylvania.

Affirmed and Subscribed to before me the day and year aforesaid
NATH: E. JANNEY
[L.S.] *Not. Public.*
} WM. J. JENKS

STATE OF PENNSYLVANIA
CITY OF PHILADELPHIA
} SS.

I, Joseph T. Pratt, one of the Judges of the Court of Common Pleas for the County of Philadelphia do Certify and declare, that the above Certificate of Incorporation of Friends' Historical Association has been presented to me accompanied by proof of the publication of the notice of such application.

That I have perused and examined the said Instrument and found the same to be in proper form and within the purposes named in the first Class of Corporations specified in the second section of the act of the General Assembly of the Commonwealth of Pennsylvania, Approved April 29, 1874, and that the same appears lawful and not injurious to the community and I do order and decree that the said foregoing Charter is approved and that, upon the recording of the same and of this order, the subscribers thereto and their Associates shall be a Corporation by the name, for the purposes, and upon the terms therein stated.

Witness my hand this Twenty-Fifth day of September, Ao.Di. one thousand eight hundred and seventy five (1875).

JOSEPH T. PRATT,
J.C.P. No. 2.

Recorded in the office for Recording Deeds in and for the City and County of Philada in Charter Book No. 2 page 336 &c.

Witness my hand and Seal of office this Fourteenth day of October A.D. 1875.

D. N. LANE,
Dep. Rec.

CONSTITUTION OF FRIENDS' HISTORICAL ASSOCIATION.

Historical Preamble, 1924.

Friends' Historical Association was founded Twelfth Month 4th, 1873, adopted its Constitution First Month 8th, 1874, and was incorporated Ninth Month 25, 1875. Friends' Historical Society of Philadelphia was founded in 1904, and was merged into the older Association in Twelfth Month, 1923. The following Constitution, based upon that of 1874, with certain modifications chiefly from the Constitution of Friends' Historical Society of Philadelphia, is now agreed upon and adopted, Fourth Month 2nd, 1924.

Original Preamble, 1874.

"Believing that the Society of Friends has been and is potential for good and that necessity exists to create a Repository for such Books, Manuscripts, or other material as may be secured, wherewith to Elucidate its History; and realizing the importance of social intercourse in enlarging our sympathies, and creating an incentive to action in Kindred pursuits, the undersigned, for the purposes above set forth, do form ourselves into a Society to be known by the name and title of 'Friends' Historical Association.'"

ARTICLE I.

Name.

The name of this Association shall be Friends' Historical Association.

ARTICLE II.

Objects.

The objects of the Association shall be to collect, preserve and publish manuscripts and other materials bearing upon the history of the Society of Friends, or Quakers; to encourage and promote among its members historical reading, research and writing in this

field; to hold meetings, make historical pilgrimages, preserve and mark places and objects of special significance in Quaker history; and to coöperate with other individuals and organizations along these lines.

ARTICLE III.

Membership.

Any person interested in the objects of the Association is eligible for membership and may be elected thereto by a majority vote at any meeting of the Directors.

Honorary or Corresponding Members may be elected to the Association. Honorary membership shall be reserved for those who have done notable research work in the field of history, preferably in the history of the Society of Friends. Honorary and Corresponding Members shall have all the privileges of membership except voting, and shall be exempt from the payment of dues.

ARTICLE IV.

Directors and Officers.

The fourteen Directors prescribed by the Charter shall be elected annually and they in turn shall elect annually from their number a President, two Vice-Presidents, a Secretary and a Treasurer, who shall serve as the officers alike of the Association and of the Directors. The Directors may fill vacancies in their number.

In addition to the regular officers as above, the Directors are empowered, as they see fit, to elect Honorary Officers from the membership of the Association.

ARTICLE V.

Funds.

All life membership dues, legacies, bequests, amounts oversubscribed to special funds, and such funds or other amounts as may from time to time be so appropriated by the Directors, shall constitute a Permanent Fund, to be kept invested, and the income therefrom to be used for the general purposes of the Association.

The principal of the Permanent Fund may be appropriated for other purposes of a substantial and permanent character, if such appropriation is agreed to by two-thirds of the total number of Directors, after one month's prior notice in writing stating the specific purposes proposed.

ARTICLE VI.

Seal.

The Seal of the Association shall be as impressed in the margin of this Constitution.

ARTICLE VII.

By-Laws.

The details of management of the Association shall be provided for in the By-Laws.

ARTICLE VIII.

Amendments.

This Constitution may be amended at any meeting of the Association, provided that a notice of the intended amendment shall be given in writing, through the Directors to the members, two months in advance.

BY-LAWS
OF
FRIENDS' HISTORICAL ASSOCIATION.

ARTICLE I.

Annual Meeting.

The Annual Meeting of the Association shall be held in Philadelphia on the last Second Day of the Eleventh month, at such place and hour as the Directors may decide. Other meetings of the Association may be called by the Directors or the President upon due notice.

ARTICLE II.

Order of Business.

1. Reading of Minutes.
2. Report of Treasurer.
3. Report of Standing Committees.
4. Report of Special Committees.
5. Unfinished Business.
6. New Business.

ARTICLE III.

Nominating Committee.

At each Annual Meeting a Committee of five members shall be appointed by the President to nominate Directors to the next Annual Meeting. Other nominations may be presented over the signatures of three members at any Annual Meeting.

ARTICLE IV.

Annual Dues.

The minimum annual dues shall be two dollars, and the payment of $50.00 by a member shall entitle such member to life membership. Membership shall cease upon written resignation, or upon due notice by the Secretary after the non-payment of dues for three successive years.

ARTICLE V.

Directors' Meetings.

Stated meetings of the Directors shall be held on the third Fifth-day in the First, Fourth and Tenth Months.

Special meetings may be held at the call of the President, or upon the request of three Directors. Five Directors shall constitute a quorum.

ARTICLE VI.

Committees.

The President shall appoint the committees of the Association, among which shall be the following standing committees:

1. Committee on Finance, to consist of three members, who with the Treasurer shall collect and control the income and disbursements of the Society, and shall have the custody of the Permanent Fund and securities comprising it.
2. Committee on Historical Research.
3. Publication Committee.
4. Membership Committee.
5. Entertainment Committee.
6. Sites and Relics Committee.

ARTICLE VII.

Curator.

The Directors shall be empowered to appoint a Curator for the custody of the Collections of the Association.

ARTICLE VIII.

Amendments.

Amendments to these By-Laws may be adopted at any meeting of the Directors, by a majority vote of those present, due notice of the proposed amendment having been given at least one month previously.

DOCUMENTS.

AARON GOFORTH'S REMONSTRANCE

(The following item is contributed by Amelia M. Gummere from an original manuscript now placed among the collections of Friends' Historical Association. It tells its own story of one phase of the problem of ministry among early Friends in Philadelphia.—Ed.)

y^e^ 15 day y^e^ 4 month 1724.

ffriend Ebenezer Large

this may Acquaint y^e^ y^t^ ffriends as they are call'd of y^e^ 7 day meeting is Mightily Incenzed Against me : at y^e^ Bank meeting on y^e^ 31 : day of y^e^ I month 1723 : I had very good Service I thought, though I Sat two thirds of y^e^ time & felt nothing upon my mind to stand up : but on A sudden it came upon me to Speak & then I stood up & Introduced my

Matter thus: ffriends I bless ye Lord I feel ye Stone to be removed from ye wells Mouth which makes me to rejoyce & say, "Spring up O Well I will Sing unto ye": and so I went on in A Methodicall way & came off clear, & Clean & had A Prayer Agreeable to my testimony: for this my Adversary stir'd up ye 7 day meeting Against me & their was Such as Ordered A paper to be writ & Sent me : & Accordingly they came & brought it Ye Words is as followeth : "Aaron Goforth senior, offering to pray & some joyning & some not, ye meeting Appoints Rd:Hill Sa: preston Jo: Goodson & Wil: Lawrance to Advice him not to preach or pray in our publick meetings untill ye sense of yemonthly Meeting be known Concerning their unity with his Ministrey

— Phil: ye 6 day ye 4 month 1724."

Now my friend there is two things to be observed : first, they saye some joyned with it : & some not: I was told all joyned with it :but James Steet : & its known what his unity is in: Secondly: there is but 3 or 4 :open their mouths Against me & Griffitts rides on yefore horse& yerest followeth & this 3 or 4 is said to be ye meeting: judg this matter: they have Abused me most grossly, calling me an Imposter A Devil A Deceiver A Cheate :& that I am possessed with an Evil Spirit & such like: I think I ought to have Satisfaction : I brought A good Certificate with me: & I have behaved myself :since I came here this 11 yeare without rebuke: So when the time comes if thou have anything in thy mind to speak in my behalfe Speak it in Gods name & fear for their is none Yt do ought for God but shall have their reward:& this is ye cause I stay from yemeetings & I dare not come in Until ye Matter be ended for as sure as I come so sure is ye fire of Wrath blown up Against me: and envy, who can stand against it? So my ffriend I would not be troublesom to ye but I know thou can Speak: so I shall leave it to ye and remain thy friend in what I may or can

AARON GOFORTH.

WESTTOWN RULES

(In connection with the school rules printed in the BULLETIN of last Autumn it seems worth while to make the record more complete by printing the early rules of Westtown School. The following, supplied by the kindness of Gertrude Rhoads, is apparently a compilation from the rules, drawn up for boys and girls separately, found in the Minutes of the first Westtown School Committee. The reprint below is from the earliest printed copy preserved at Westtown, which is undated, but was apparently published near the time of the opening of the School in 1799.—*Editor.*)

RULES AND REGULATIONS
FOR THE
GOVERNMENT OF FRIENDS' BOARDING SCHOOL AT WESTTOWN.

The Superintendent

Shall govern the family of this Institution under the direction of the Acting Committee. He is, therefore, to have the general charge and oversight of the house, keep accounts of all expenditures, and provide necessaries for the family. He shall direct the work in the garden and the grounds adjacent to the house, and that of the tradesmen employed in services agreed upon by the Acting Committee, and exercise a care that the whole be kept in good order. Every request for leave of absence from school is to be made to him, and he is to act therein as may be most conducive to the benefit of individuals and the advantage of the Institution. All those employed in the house, either as domestics or care-takers, are to regard the Superintendent as representing the Acting Committee in its absence, and by a ready compliance with his directions, aid him in promoting the interest of the Institution and carrying into effect the conclusions of said Committee. And it is desired that the several branches of the family would studiously endeavour, by a circumspect, kind attention to each other in their respective departments, to promote the prevalency of harmony and love. And when liberty is granted to the scholars which the Superintendent shall judge unsafe or improper, he is to speak privately with the Tutors, aid them with his advice and judgment, as occasions may require, and use his influence to preserve their authority over the pupils as much as possible.

The Teachers

Of both sexes shall instruct the pupils in such useful branches of learning as may be approved by the Committee, dine with the children, and one or more be present at their other meals, and lodge in their bed-chamber with them. They shall have the government of them when in school, and by rotation, exercise a care over them when out, and attend them in their recreations. They are to keep the boys and girls separate, except at meetings for worship or other religious opportunities; but brothers and sisters, at the discretion of the Superintendent or Tutors, may be permitted to converse with each other at suitable seasons, care being exercised that those of one family only be allowed to be present at the same interview.

To prevent any improper communications, the Teachers or Superintendent are authorized to examine all letters sent from the children placed in the Institution, except those addressed to parents or guardians. Each scholar after being six months at school may be allowed to go home on

a visit, and the parents or guardians of such child should be careful that it return within the time limited by the Superintendent; but no pupil is allowed to make a visit to his or her friends or relations, either in the neighborhood of the school, or at a greater distance, oftener than once in six months, except on extraordinary occasions. And it is concluded inadmissible for any of the children to be taken to the farm house to lodge; nor shall they visit or partake of any meal there without the permission of the Superintendent.

Appropriation of Time for the Children Rising in the Morning, Meals, Hours of Study, etc.

The scholars are to rise, from the first of the Ninth Month to the first of the Tenth Month, from half past five to six o'clock; breakfast at half past seven, and go into school at half past eight, which is to close at half past eleven, and dine at twelve o'clock. The school is to open in the afternoon at two, to close at half past four, and the children to sup at half past five o'clock.

From the first of the Tenth Month to the tenth of the Third Month, they are to rise from six to half past six o'clock; breakfast at half past seven; go into school at half past eight; close at half past eleven; and dine at twelve o'clock. Afternoon school to open at two, close at four, and sup at five. An evening school to open at six, and to close at or before half past seven o'clock.

From the tenth of the Third Month to the tenth of the Fourth Month, to rise, go to school, meals, etc., as in the Ninth Month.

From the tenth of the Fourth Month to the first of the Ninth Month, to rise at five o'clock, go into school at six, which is to close at or before half past seven, then breakfast: go to school again at nine, close at half past eleven, and dine at twelve o'clock. The afternoon school to open at half past two, and close at five o'clock; sup at six, and retire to bed from half past eight to nine o'clock throughout the year.

In the recess of the schools the scholars may, at times, be employed at the discretion of the Superintendent and Teachers, in such services for the family, or in gardening, as may be judged most proper for them, having due regard to seasonable relaxation.

On the afternoons of First-day the scholars shall assemble in the meeting room, when such passages out of the Scriptures, or other religious books, as the Superintendent and Teachers may direct, shall be read to them, either by some of their own number or by one of the Teachers. Throughout the whole of the first day of the week they are earnestly recommended to keep, as much as possible, from making unnecessary noise; and to spend their leisure time in privately reading the Scriptures or other religious books.

The seat of each boy in the gallery shall be numbered, over which he is to hang his great-coat and hat he wears in common; his shoes, shoe-

brushes, and black-ball to be placed on the shelf under it. Such as have two great-coats or hats keep the best in their proper places in the lodging room. When any of their clothes want mending, they shall put them in the places provided for that purpose; and at no time throw or give any of them away without the examination and liberty of the Superintendent or one of the Teachers.

General Rules to be Observed by the Children.

1. On waking in the morning you should endeavour to turn your minds inward and wait upon your great Creator, the author of all our blessings; thus beginning the day in his fear, you are to dress quietly, and proceed down stairs without unnecessary noise.

2. Wash your faces and hands; comb your hair, and attend to decency and cleanliness in your apparel, and at the ringing of the bell, repair to and stand in the places appointed for the call of the roll; you are then to walk orderly into the school room, taking your seats without noise, and endeavour to sit still, until by an intimation from one of the Teachers, you are to enter upon your respective studies.

3. You are to manifest a becoming deportment towards your Teachers and one another. In school you are to refrain from laughing, talking, whispering, or making a noise with your feet; learning your lessons in silence, and when repeating them to the Masters or Mistresses, you are to speak audibly, deliberately, and distinctly.

4. When the bell rings for meals, you are to collect as before, and proceed quietly in pairs, under the Tutors' inspection, to the dining room, observing a silent pause before and after meals, eating your food decently, and refraining from unnecessary conversation.

5. During the hours of recreation you should observe moderation and decency in all your conduct, carefully guarding against everything that would vex or provoke each other to wrath, and avoid throwing sticks, stones, etc., calling nick-names, or mocking the aged or deformed; but that you call each other by your proper names. You are not to cut any trees in the wood or elsewhere, without permission of the Superintendent; nor are the boys to indulge themselves in the dangerous practice of climbing trees: and you are not to stray beyond the bounds prescribed.

6. That you maintain a sober becoming behavior when going to, coming from, and in religious meeting, endeavouring to keep your bodies still and erect, not giving way to a drowsy restless disposition.

7. You are neither to borrow, lend, buy, nor exchange without leave; and when strangers speak to you, give a modest audible answer, with your faces turned toward them.

8. In the evening after supper you are again to collect together, and after the calling of the roll, retire to your bed chambers and undress in as much stillness as possible, avoiding conversation; folding up your clothes neatly and putting them in their proper places. And you are

tenderly and affectionately advised to conduct through and close the day with remembering your gracious Creator, that being the best preparation for quiet repose.

FIRST MAP OF PENNSYLVANIA UNDER WILLIAM PENN, 1681.

At the annual meeting of The Friends' Historical Society of Philadelphia, held 11 mo. 26, 1923, Henry D. Paxson exhibited, for the first time in public, a rare original map, 17 x 20-½", bearing this title: "A Map of Some of the South and East Bounds of Pennsylvania in America, being partly inhabited, sold by John Thornton at the Signe of England Scotland and Ireland in the Minories and by John Seller at his Shop in Popeshead Alley in Cornhill, London."

This map he acquired earlier in the month in the City of Philadelphia. It may be called The First Map of Pennsylvania under William Penn, as it ante-dates by about six years the elaborate map of the Province by Thomas Holme (London, 1687), heretofore accepted as the initial map of Pennsylvania.

Mr. Paxson briefly told of what he believed to be the origin of the map and the purposes for which it was intended. He gave a chronology of earlier maps of the Delaware River and Bay and referred to certain ones doubtless used by the early cartographer as a base in the making of this map. Mr. Paxson called attention to first-hand information and interesting historical details—the old names of tributaries of the Delaware and Susquehanna Rivers—the names of the early Swedish and English settlers.

At Upland is marked the plantation of "Robert Wader," the Robert Wade who is known as the first permanent Quaker settler on the West side of the Delaware River, 1675, and at whose house Penn was entertained on his arrival. Robert Wade had previously entertained distinguished travelers.—In 1679, Jasper Danckerts and Peter Sluyter, Labadist Missionaries, and before this, in 1677, William Edmondson, the Irish Quaker preacher who came to this country on a religious mission.

On the east side of the River, "Bridlington" marks the pres-

ent Burlington, and "Sinpink" marks the later location of Trenton.

On the west side of the river there is a well defined line which may be a Great Indian Trail leading from the Falls of the Delaware at what is now Trenton to the head of Chesapeake Bay. By the side of it, near the falls, is marked "Old Indian Field," doubtless the same one referred to by Lindeström, the Swedish engineer, in his unpublished description of the Delaware Basin as of 1655. In his narrative he states that these lands had been tilled so long by the Indians that they had become impoverished and would no longer raise good Indian corn.

On the Susquehanna River at Conewago, or "Canooge" as it is called, is shown a palisadic circular Indian fort and by its side this legend: "Sesquahana Fort demolished." This was the famous fort the location of which, for so long a period, was a bone of centention between the heirs of William Penn and Lord Baltimore.

Mr. Paxson concluded his remarks by saying that he believed this map to be a new item in the early cartography of Pennsylvania and one hitherto overlooked by collectors, students and writers of Pennsylvania history.

The map is reproduced in this number of the BULLETIN through the courtesy and generosity of Mr. Paxson.

(For further data concerning the map see note by Albert Cook Myers at bottom of facsimile published herewith.)

ITEMS FROM PERIODICALS.

A paper on the "Baltimore Association," by Mary Mendenhall Hobbs, was published serially in *The Friend* (Philadelphia), from 8 mo. 16. to 11 mo. 1, 1923. This Association was formed in 1865 and remained in existence until 1891. Its purpose was to help southern Friends rehabilitate their economic life and educational activities after the war. Francis T. King, of Baltimore, was the prime mover in the work, which included as one of its major items the advancement of New Garden Boarding School, later Guilford College. This is an important historical paper, much of it coming from personal observation. It draws a vivid picture of conditions among Friends and others in North Carolina during the period of war and reconstruction.

In *The Friend* (Philadelphia.), 11 mo. 22, 1923, and *American Friend*, 9 mo. 20, 1923, are sketches of the life of Julia S. White (1866–1923), late of Guilford College, North Carolina. She was a teacher, scholar and writer of ability, and was especially interested in the history of Friends in the South. She has contributed several valuable papers to the BULLETIN, and the Editor still has one in his files that he hopes to print in an early number.

Some personal reminiscences of John G. Whittier by Abby Newhall were printed in *The Friend* (Philadelphia), 11 mo. 22, 1923, p. 246. They concern the poet's visit to Philadelphia just before the Civil War.

The origin (1882) and progressive development of the Foreign Missionary Association of Friends of Philadelphia are set forth in *The Friend* (Philadelphia), 11 mo. 29, 1923, p. 256. At the forty-first annual meeting of the Association, 11 mo. 12, 1923, it turned over its work (in Japan) to the Board appointed by the last Yearly Meeting. So ended an epoch, and began another, in the history of Friends' foreign missions.

Speaking of old houses, Friends are reminded of the Macy House, in Amesbury, Mass., from which Whittier's "Exiles" fled to go in an open boat to Nantucket. It is a frame building said to date from 1664, or earlier.—*The Friend* (Philadelphia), 12 mo. 6, 1923, p. 271; also 5 mo. 1, 1924, p. 525.

In *The Friend* (Philadelphia), 12 mo. 6, 1923, p. 270, is a contributed item expressing the author's belief in the tradition that Abraham Lincoln's ancestors were Quakers. In this connection it may be stated that the ancestry of Lincoln has now been reliably traced from Hingham, Mass. (1637), through New Jersey, Pennsylvania, Virginia, and Kentucky. The latest Lincoln genealogy is by Waldo Lincoln, *History of the Lincoln Family*, 1923. It states as follows on page 94: "The belief of President Lincoln that his great-grandfather was a Quaker seems to be founded only on tradition, which probably was due to the intimacy and intermarriages of the Lincoln family with the Boones and others who were Quakers." Exactly the same conclusion is reached in Lea and Hutchinson, *The Ancestry of Abraham Lincoln* (1909), p. 77. Other important works of recent vintage on Lincoln's ancestry are: M. D. Learned, *Abraham Lincoln, An American Migration* (1909); and Ida M. Tarbell, *In the Footsteps of the Lincolns* (1924). The last named book (p. 38) has a picture of the house, still standing, in Exeter Township, Berks County, Penna., built by Mordecai Lincoln in 1733. He was the great-great-grandfather of President Lincoln. The great-grandfather was John, son of Mordecai, who lived in Berks and Lancaster Counties, Penna., and later moved to Virginia. It would be a pretty find if some historian could locate Mordecai or John in

Friends' meetings records of Penna. or Virginia. Unless that can be done the dictum of Waldo Lincoln, quoted above, is likely to stand.

Sarah M. Nowell, former Librarian of Swarthmore College, died 7 mo. 22, 1923. A tribute to her memory appeared in the *Friends' Intelligencer*, 8 mo. 11, 1923, p. 553.

A comprehensive report of the Buckingham Bi-Centennial celebration, held 8 mo. 16, 1923, was printed in the *Friends' Intelligencer*, 8 mo. 25, 1923, p. 583. For the "Memoirs of Buckingham," given on the same occasion by Evan T. Worthington, see same periodical, 9 mo. 15, 1923, p. 629.

The thirtieth anniversary meeting of the George School Association is reported in the *Friends' Intelligencer*, 9 mo. 29, 1923, p. 664.

In the *Friends' Intelligencer*, 10 mo. 13, 1923, appeared some historical notes written for the anniversary exercises of the 150th year since the building of the Friends' Meeting House at Crosswicks, New Jersey. "This Meeting House was built in 1773, two years before the beginning of the Revolutionary War. It was still a new building when the Hessians bombarded it with their cannon, and the hole in the brick wall outside can still be seen."

"The History of Gunpowder Meeting," by Thomas O. Matthews, was printed in serial form in the *Friends' Intelligencer*, 12 mo. 15–29, 1923. This account was read on 6 mo. 24, 1923, at the Sesqui-Centennial of the old Meeting House, at Gunpowder, Baltimore County, Maryland. "The first Gunpowder Meeting was held 25th of Sixth month, 1737, by approbation of the Yearly Meeting held at West River. Joseph Taylor was the first clerk of the Meeting" (p. 843). There is a picture of the old Meeting House, erected in 1773, on page 861.

The death of another Quaker centenarian is recorded by the *American Friend*, 8 mo. 2, 1923, p. 607. This was Jonathan Chalkley Mills, who was born 6 mo. 6, 1820, and died 7 mo. 10, 1923. In his youth he was a witness of much Quaker pioneering in Ohio and Indiana.

A panoramic picture and the names of those in attendance at the fourteenth annual Conference of Young Friends, held at Earlham College, 1923, are given in *The American Friend*, 8 mo. 16, 1923, pp. 642–643.

Elbert Russell's address entitled, "The Influence of Friends on Colonial Life," delivered at the Baltimore C C L celebration, was printed in *The American Friend,* 8 mo. 30, and 9 mo. 6, 1923. His basic conclusion is as follows: "In some quarters at the present time, it is the fashion to honor Penn, Woolman, and other Quaker pioneers in philanthropy and free-government, but to ignore or discount their religion. This is to try to separate the fruit from the root which nourished it. The Quaker influence on colonial life was not accidentally associated with their religion but sprang from it. It was out of the root of their experience of God in their own souls and their faith in 'that of God' in all men that their influence for good sprang."

The centennial anniversary of the founding of White Lick Quarterly Meeting was celebrated at Mooresville, Indiana, 8 mo. 18–19, 1923. Various historical papers were read and a pageant enacted. White Lick Quarter was "the principal fount of Quakerism in western Indiana, and largely, therefore, of Western Yearly Meeting." See *The American Friend,* 9 mo. 6, 1923, p. 700. The tercentenary of George Fox's birth, the C C L of Baltimore, the centenaries of the middle west, and fiftieth anniversaries of the far west, come not far apart. They portray to modern eyes the untiring advance of the Quaker frontier in the days of old.

"The First National Conference of German Friends of Quakerism" is reported quite fully in *The American Friend,* 9 mo. 6, 1923, pp. 698–699.

The old Friends' Meeting House on Marlborough Street, Newport, Rhode Island, has been purchased by the community and converted into a recreational center for children, with a gymnasium and museum.—*American Friend,* 9 mo. 6, 1923, p. 710.

On 8 mo. 18, 1923, John F. Mardock, son of Isaac and Nancy Haworth Mardock, aged 84 years, died at the Iowa mission, near Perkins, Oklahoma, where he had been making his home for a number of years, and which had been the scene of much of his missionary efforts. He had served for many years in the Friends' missions among the Iowa Indians and other tribes now resident in Oklahoma.—*American Friend,* 9 mo. 13, 1923, p. 728.

Lois Anna Greene died at Providence, R. I., 11 mo. 2, 1923, in her 84th year. She was born in Cranston, Rhode Island and was a member of Providence Monthly Meeting. She was the oldest living graduate of Moses Brown School, having received her diploma in the class of 1858, the second class after the regular course of study was established. Until

about her seventieth year she had followed the profession of teacher, mostly in private schools. She brought to her work a well trained mind, a promptness and decision of character that left its impression upon the long line of pupils that came under her influence.—*American Friend*, 11 mo. 29, 1923, p. 952.—The editor of the BULLETIN consulted her some years ago concerning the early history of Moses Brown School and remembers her as having the keenest, most brilliant mind that he had ever met with in one of her great age.

A writer in the *Manchester Guardian* of November 2, said the following of Stephen Grellett, whose 150th birthday anniversary occurred that day: "In the spacious realm of biography there is no one quite like him. A French aristocrat of the old regime, with his lofty courtesy tempered, not obscured, by the Quaker plainness and simplicity; a man of slender means and quiet taste, who spent fifteen years of his prime in traveling North America and Europe on religious and philanthropic missions to which he was called, not by any organization, but merely by an inward constraint; a private man without influence, who was admitted by no other key but that of personal worth into the most exclusive circles of royalty and who talked there with the utmost frankness of religion and responsibility; a Protestant minister, tenacious of his own views, who had influence over priests and nuns of the Roman Catholic Church and was allowed sight of the secret archives of the Inquisition—such was Stephen Grellett. He moved in the most varied society with the ease of a gentleman and the detachment of a saint. And wherever he went he allowed nothing to divert him from his purpose."—Quoted in the *American Friend*, 12 mo. 13, 1923, p. 904.

The 116th anniversary of the birth of the poet Whittier was commemorated in a novel way at Los Angeles, California, 12 mo. 17, 1923. On that date thirteen hundred people gathered in the Hotel Ambassador for a dinner, the charge for which was one hundred dollars per plate. The net proceeds of the occasion added $100,000 to the endowment of Whittier College, Whittier, California.—*American Friend*, 1 mo. 3, 1924, p. 12.

The work of Eli and Sybil Jones in founding the Friends' mission at Ram Allah, Palestine, is set forth, with various excerpts from meeting minutes, in the *American Friend*, 1 mo. 10, 1924, p. 28. The article contains also a letter and a poem addressed to Eli and Sybil Jones, at the time, by John G. Whittier.

A study, partly historical, of the "Inner Light," by Ernest E. Unwin, appeared serially in *The Friend* (London), 6 mo. 29 – 8 mo. 3, 1923.

Mary Ann Marriage Allen (1836–1923), widow of Richard Allen, of Dublin, Ireland, died at Chelmsford, England, in eighth month, 1923. She made several visits to the United States, beginning in 1883, and did much religious and social work, especially for girls in the southern states. A biographical sketch, with portrait, appeared in *The Friend* (London), 8 mo. 24, 1923, p. 653.

In *The Friend* (London), 10 mo. 12, 1923, p. 801, there is a report of the proposed sale of Devonshire House, headquarters of the Society of Friends. In the same periodical, 1 mo. 4, 1924, pp. 15–19, there are views and plans of the proposed new headquarters at Endsleigh Gardens, across from the Euston Railway Station, London.

The first article in the *Friends' Quarterly Examiner,* First Month, 1924, is by Edward Grubb, entitled, "The Evangelical Movement and Its Impact on the Society of Friends." It is the presidential address to the Friends' Historical Society (England) for 1923.

The Evangelical movement is traced from its Wesleyan origin, about 1740, to its fruitage in the Society of Friends about three quarters of a century later. The dependence of the Evangelical upon *outward authority* is stressed, as compared with the dependence of early Friends upon *inward authority.* The Quietist Quaker of the 18th century receives his customary castigation. The first "doctrinal" epistle of London Yearly Meeting is found in 1823. "From 1829 onwards this emphasis on doctrine continually increases, and the changed attitude of the majority of the Society finds full expression in the well-known passage of the Epistle of 1836, written by J. J. Gurney, in which, it is hardly too much to say, the Bible is made the final seat of authority in religion, and the supremacy of the Spirit is set aside."

(A spicy foot-note quotation from William Wilberforce is given. In 1826 he heard J. J. Gurney preach for an hour and pray twice in a Friends' meeting. "It appeared rambling, and left no deposit, only impression. We all came away thankful that we are not Quakers.")

Edward Grubb has produced a penetrating essay on an important phase of Quaker history,—perhaps the most important phase in the light of present issues. His paper should be read and pondered by all who actually believe that "The roots of the present lie deep in the past." (This is the motto on the seal of the Friends' Historical Society, of England.)

At the close of the year 1923 the *Friends' Fellowship Papers* ceased publication, giving way to *The World Outlook, A Quaker Survey of International Life and Service.* The latter publication began its career as a section of *The Friend* (London), 1 mo. 4, 1924. It has a strong Publica-

tion Board, with Carl Heath as Chairman. It is planned as a regular section of *The Friend* in the first issue of each month, and appears simultaneously in separate form. In the first number appeared a symposium of the views on foreign policy of the five Quaker members elected to Parliament in 12 mo., 1923. They are T. Edmund Harvey and John H. Harris, Liberals, and George M. Gillett, Walter H. Ayles, and James H. Hudson, Labor members.

Mention is made in the *Journal of the Friends' Historical Society* (London), 20 (1923): 19, of the religious visit paid to President James Buchanan by the English Friends, Priscilla Green (1802–1877), and Mary Nicholson (1797–1867). "On parting the President thanked them, and said he hoped he should become a wiser and better man." The item is printed in the *Journal* in connection with the story of a religious visit of Priscilla Green to Lord Mount Edgcumbe.

An account in the *Journal of the Friends' Historical Society* (London), 20 (1923): 30, tells of an English Vicar's discussion with one of his bell-ringers who had not been baptized. The man asked: "Can I get to Heaven without being baptized?" The Vicar said: "Not from this parish." The man said: "Well! what about James Veale and the Quakers?" The Vicar was quite in a fix, and said: "Well, God is very merciful and the Quakers very few, perhaps he may let them in without."

Under the caption, "Hands Across the Sea," *The Journal of the Friends' Historical Society* (London), 20 (1923): 33, begins the publication of "Correspondence between Carletons in Ireland and America, 1752–1791." The original letters passed between Thomas Carleton (1699–1792), of Kennett, Chester County, Pa., and some of his relatives in Ireland.

The letters thus far published do not contain much general information on conditions in Pennsylvania, yet the following, in 1775, with reference to "the alarums of War in our border" is very illuminating: ". . . what makes it most afflicting is that too many of the professors of Truth among us joins with them in their military appearances, so that it looks to me there is a time of sifting coming on when the chaff will be separated from ye wheat."—p. 44.

There is much information on the families concerned, and frequent reference to public Friends passing to and from America, all of which has been generously amplified in the foot-notes that come from Norman Penney's indefatiguable researches.

In the *Journal of the Friends' Historical Society* (London), 20 (1923): 95, appears a letter written by John Dickinson to a correspondent in London,

1 mo. 30, 1775, in which he discusses the impending American Revolution. "For my part I can only say there are two points on either of which I shall esteem it my duty, when called upon to lay down my life. First, to defend the Liberties of my Country, against the meditated Destruction. Secondly, To preserve the Dependance of those Colonies on their Mother Country."

Other items in the *Journal of the Friends' Historical Society* (London), 20 (1923), are as follows:

Data concerning Thones Kunders (d. 1729), ancestor of the Conrad, Conard and Cunard families, in whose house in Germantown the famous protest of 1688 against slavery was drawn up.—pp. 23, 59.

Notes on the following: Charles Lynch, one time Quaker but later father of "Lynch law," p. 68.—Dr. James Tyson (1841–1919), pp. 53, 69.—Sir Samuel Cunard (1787–1865), founder of the Cunard Steamship Line, pp. 69–70.—John Smith (1722–1771), who introduced public street lighting in Philadelphia, p. 70.—Peter Yarnall (c. 1753–1798), who secured gain through privateering but later surrendered it to satisfy his own conscience, p. 97.—Hannah Dent, of Yorkshire, England, who came to America on a religious visit and married Joseph Cooper (c. 1691–1749), of New Jersey, p. 98.

A valuable article on "Lotteries in Pennsylvania Prior to 1833" is continued in *The Penna. Magazine of Hist. and Biog.*, 48 (1924): p. 66 f. Prior to the abolition of lotteries in 1833, the author finds that ninety-eight different church organizations in Pennsylvania made use of the lottery in raising money for church purposes. In an earlier number of the same Magazine, 10 mo. 1923, p. 309 f., the same author portrays the Quaker opposition to lotteries in the early history of Pennsylvania.

An article by our fellow member, Henry W. Scarborough, entitled, "Quaker Pioneers of Shenandoah and Rockingham Counties, Virginia," appeared 2 mo. 28, 1924, in *The Shenandoah Valley*, a newspaper of New Market, Shenandoah County, Virginia. Those interested in this important migration of Friends will find a manuscript copy of the above article in the Library of Haverford College.

"The Genius of the Quakers" is an article in *The Christian Century* 10 mo. 25, 1923, by Elbert Russell. It is an historical survey of movements and tendencies by one who knows American Quakerism from coast to coast, and who sees it against its historical background. The fact is of historical significance that his section on "Fundamentalism" raised something of a storm amongst Quaker Fundamentalists of the Middle West.—Charles Clayton Morrison, Editor of *The Christian Century*, followed the

above mentioned article, on 11 mo. 8, 1923, by one entitled, "The Quakers, An Outside View."

Bootham is the magazine of Bootham School, York, England. The Centenary Number (Seventh Month, 1923) contains historical notes and articles, and valuable illustrations concerning the centennial celebration.

BOOK NOTICES AND REVIEWS.

Books of interest to Friends may usually be purchased at the following places:

Friends' Book Store, 304 Arch Street, Philadelphia.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book and Supply House, Richmond, Indiana.

Friends' Bookshop, 140, Bishopsgate, London, E. C. 2, England.

When the price of an English book is given below in terms of American money, it means that one of the American book stores has quoted that price.

Can Religion Be Taught? A Report of the Central Education Committee of the Society of Friends to London Yearly Meeting. 1923. Pp. 43, paper.

This is an important source document for the history of religious education among English Friends. It is a broad survey of the present situation in England, setting forth the various types of religious education attempted. It is also a penetrating study of present-day problems and methods in the teaching of religious truth.

De Montmorency, J. E. G. *Francis William Fox, A Biography.* Oxford University Press. 1923. Pp. 141.

This is an interesting record of a simple-minded Quaker who did great things. The reviewer knew him well and feels greatly indebted to the biographer for his very discerning character sketch.

F. W. Fox is here pictured as "this strange man who moved about the earth on self-appointed missions with a severity of purpose which in a sense was almost unhuman, or rather extrahuman." He was "a very humdrum Englishman of middle height, without commanding characteristics, comfortable, friendly, genial, not brilliant in any sense, but simply persistent as well as kindly, obviously dominated by a sense of public service, and as obviously, without any personal end in view."

Animated by the deepest principles and the highest ideals, F. W. Fox took part in the agitation for Licensing Reform, worked for the native races in Africa, was keenly interested in the the anti-opium crusade, succoured the famine victims in Russia, came to the help of missions among

the Chinese, for which purpose he journeyed to that far-off land, and above all, earnestly worked in the movement for universal peace. "He took the whole world for his province and appointed the rulers, statesmen and satraps as his agents of reform."

One of the great secrets of his power was that he not only "knew everybody whether they were worth knowing or were mere club nuisances" but that in addition "he saw the good in everybody, even the most unlikely receptacles for goodness."

F. W. Fox was a lifelong and devoted Friend. He was born in 1841 at Kingsbridge in Devon, one of the thirteen children of George and Rachel Fox. His ancestors on both sides were Friends of early date in the history of the Society. His business life began in his father's Bank in order that he might get a knowledge of accounts and of the mysteries of the banking profession. Then he was articled to his cousin Francis Fox who was engineer-in-chief of the Bristol & Exeter Railway. After taking part in various engineering and surveying enterprises, he started the Atlas Engineering Works in Bristol and built up a substantial business.

As a Friend, Francis W. Fox was diligent in his attendance of Meetings for Worship, and although the writer never heard him take vocal part in the Ministry of the Word, he was deeply concerned for the right holding of the Meetings, and gave help in such ways as were open to him. He was very ready to grasp the hand of the stranger who found his way into the lobby of Westminister Meeting House, and even if, as sometimes happened, F. W. Fox asked again the name of a Friend whom he had approached in a similar way the week before, one could not but feel the heartiness of his greeting and reality of his interest. He was very ready to take his share in the work of the Society, in its Preparative and other business meetings.

FREDERIC TAYLOR.

Letchworth, England.

Edwards, Jenkyn. *Fenny Drayton, Its History and Legends.* Nuneaton, England: Privately printed. 1923. Pp. 64, paper.

This little pamphlet, by the Rector of Fenny Drayton, is interesting to Friends, because it sketches the history from early times of the village that became, in 1624, the birthplace of George Fox.

There is a short chapter about the founder of Quakerism, with a picture of his "reputed" birthplace, and two pages from the church records showing the signature of his father, Christopher Fox, and the names of other members of the family. Unfortunately, coated paper was not used and the reproductions are very poor.

Foulke, William Dudley. *A Hoosier Autobiography.* New York: Oxford University Press, American Branch. 1922. Pp. 252, cloth.

This is the autobiography of one who was a Friend throughout the

active part of his life. His first American ancestors were Edward and Eleanor Foulke, Welsh settlers who came to Gwynedd Township, Montgomery County, Pennsylvania, in William Penn's time. The author was born in 1848 in New York City, where his father was for a time principal of Friends' Seminary, which was located on the meeting-house grounds in Rutherford Place. He refers to his family as "old fashioned Hicksite Quakers," and speaks with high respect of the homely virtues of their simple, sincere life. "The eminent ministers of the Society, Lucretia Mott, John Hunt, David Barnes, Richard Cromwell, and others, were often with us, and my youth was spent in an atmosphere of mysticism and deep religious faith."

His maternal grandparents, Abraham and Margaret Shoemaker, were greatly interested in the anti-slavery movement, their home was a station of the "underground railroad," and they were once involved in litigation because of help given to a fugitive slave. This early atmosphere of reform would seem to account for much in the later life of the author. Perhaps his long sojourn in the west (he has lived in Richmond, Indiana, most of the time since 1876) also helped to make him forward looking in politics. A Republican by early training, he refused more than once to support the candidates of that party, notably when he followed Roosevelt into the Progressive Party in 1912.

He was a supporter of woman's suffrage, municipal reform, proportional representation, and civil service reform. He was a member of the Civil Service Commission under President Roosevelt for nearly six years. During this time he became intimately associated with and greatly devoted to his chief. Roosevelt is distinctly his hero.

William Dudley Foulke is the author of a goodly array of books on history, biography, politics, fiction, and poetry. Two volumes of his poems have been published by the Oxford University Press.

He has long been closely associated with Earlham College, from which institution he received the honorary degree of Doctor of Laws in 1906. He was elected President of Swarthmore College in 1891 but had to give up the prospect at the last moment because of a death in the family that placed new business responsibilities upon him.

Unfortunately the autobiographer was compelled to write near the close of his story the following: "After the outbreak of the World War I found my views so radically different from those of Friends in respect to non-resistance that I determined to sever my connection with the Society and therefore resigned." Unlike some others who took a similar step he has remained in good temper, and everywhere he speaks with kindliness of Friends. We wonder whether he does not share somewhat our regret that in the time of stress the ancient ties were broken.

Harvey, T. Edmund. *Silence and Worship. A Study in Quaker Experience.* London: Swarthmore Press, Ltd. 1923. Pp. 64, paper. $.70.

"Is it possible for a present-day Quaker to understand the development of silent worship which has gone on during the past three centuries, and to realize the place which it still is destined to hold?" This question, near the close of the essay, is fore-answered by an historical study of the background and rise of the Quaker practice of silent worship, by its development through the quietistic period, and its virtual abandonment in many American yearly meetings after the Great Revival.

The author makes reference to the Swarthmore Lecture of 1919, on "Silent Worship" by L. Violet Hodgkin (now Mrs. John Holdsworth). He mentions also John Woolman's brief essay, "On Silent Worship," now available in the Rancocas Edition of *The Journal of John Woolman,* edited by Amelia M. Gummere, pp. 508–510.

T. Edmund Harvey, in his conclusions, strikes a convincing medium between conservative theory and liberal practice. He holds to the basic importance of a living silence in meetings for worship. Yet on the side of ministry he says: "In this conception of silent worship there is room both for meditation and for previous preparation of thought on the part of worshippers, provided always that the preparation of thought is subordinated to the sense of Divine Presence in the act of united worship and to a willingness not merely to speak but to refrain from speaking, if at the time what was previously realized as a helpful message is not felt to be a message for that meeting or for that occasion"—p. 48.

This is an important historical study of an outstanding phase of Quaker practice. It should be widely read.

Harvey, T. Edmund. *The Heart of Quakerism.* Published for the 1905 Committee of Yorkshire Quarterly Meeting, England. 1923. Pp.11, paper.

This pamphlet contains the substance of an address delivered by the author at Guilford College, North Carolina, in 1922. It is a valuable attempt to interpret the Quaker message historically, and then to find its application to the life of today.

Heath, Carl. *Fundamentals of Quakerism.* Leeds, England: Published by H. O. Hodgkin for the 1905 Committee of Yorkshire Quarterly Meeting 1923. Pp. 8, paper. 2d.

This is an address delivered at the Young Friends' Conference at Manchester, Easter, 1922. It is partly an historical interpretation of Quaker "fundamentals." Carl Heath is a "fundamentalist" in the following fashion: "The quietistic period of Quakerism, though it produced many beautiful characters, was an heretical period. For Quakerism is essentially not Quietism, but spiritual activism in the world of men. Not the pas-

sive acceptance of a divine penetration, but a willing, nay, an ardent coöperation therewith."

Hirst, Margaret E. *The Quakers in Peace and War.* With an Introduction by Rufus M. Jones. London: Swarthmore Press. 1923. Pp. 560, cloth. $5.00.

Margaret Hirst made a very careful historical study of the attitude of Friends toward war in preparation for the London Conference of 1920. She has now greatly expanded that fine piece of work and covered the entire field of Quakerism from the birth of the Society down through its history to the close of the World War. She has admirably done her work. It was a complicated and difficult task. In a partial and scrappy way much had been written on the subject before, but nobody had gone to the original sources, collected all the available material, organized it, studied it, interpreted it and put it into readable form. Just this the author has now done and she has done it in a satisfactory, and probably in a final, way. It is a volume that is worthy to rank with the Rowntree series of Quaker Histories and it is sure to find its way into all important Libraries here and abroad. Everybody knew in a vague, hazy way that Friends believed in peace and hated war, but at the same time very few persons knew in any concrete way just what Friends had done in the many crises when their countries—generally, of course, England and America—were at war. It is this detailed information which Margaret Hirst's book supplies. It is sound historical work; it is written in good interesting style and it is attractively published.

My main interest in this book is its possible contribution to the great task of our time, the building of a warless world. I am convinced that this great achievement will not be reached alone by economic schemes or by political contrivances or by leagues or councils or super-governments, or by any paper devices. If it comes, as some day it will come, it will be a result of religious conviction, the product of moral and spiritual forces and the slow and gradual piling up of the testimony of the actual experience and practice of a new way of life. This book is a long rich story of precisely that kind of experience and practice. It is not theory and hypothesis; it is deed, accomplishment, life, practice and experience. It leaves the region of the abstract and moves entirely in the domain of the concrete.

Sometimes Friends have muddled through a crisis in a dull and visionless way. They have too often held a right position without quite known in *why* they held it, or without quite seeing either how to handle it or how to interpret it to others. But on the whole it is an inspiring experiment, a stirring narrative. These drab clad people have dared to blaze a new path. They have made a novel venture. They have defied the old historic methods, they have disregarded the constant prediction that things

must always remain the way they have been, and they have insisted that the forces of the spirit are much stronger than the world has yet realized, that some day these forces will operate and that meantime the most important service a little body like ours can perform is to give an exhibition of those forces in actual operation. The trial exhibition, that holy experiment, is the subject of Margaret Hirst's valuable book.

RUFUS M. JONES.

Jabavu, D. D. T. *Life of John Tengo Jabavu.* Lovedale Institution Press, South Africa. [1922.] Pp. 154.

This is the story of a native of South Africa whose life span was from 1859 to 1921. He early showed remarkable mental power and became a leader of his people along educational, journalistic, political and religious lines, earning the title of "The Best Bantu Patriot." He was a Wesleyan Methodist, but in the later years of his life was greatly influenced by the peace principles of Friends and by the Friendly type of worship. While in London in 1909 "he actually travelled five miles to attend a twenty minutes' silent prayer meeting at Bishopsgate at the headquarters of the Society in the heart of London"—p. 112.

At his urgent request he was finally enrolled as a member of Friends, without deserting Methodism. "Hereafter the affairs of this Society were the nearest thing to his heart. A letter from a *Friend* was to him a cup of water to a thirsty soul in a desert land"—p. 113.

(In response to an inquiry from the editor, the following note has been received from M. Ethel Crawshaw, Librarian, Friends' Reference Library, Devonshire House, London: "J. Tengo Jabavu first came into touch with Friends at Hampstead Meeting and was received into membership by Westminster and Longford Monthly Meeting in May, 1912. See *Friend* (London), 1922, p. 41, and *Proceedings of London Yearly Meeting,* 1922. p. 300.")

Johnson, Mary Coffin, and Coffin, Percival Brooks. *Charles F. Coffin, A Quaker Pioneer.* Richmond, Indiana: Nicholson Printing Company. 1923. Pp. 213, xi, cloth.

Charles F. Coffin was born in Guilford County, North Carolina 4 mo. 3, 1823. He died in Chicago, Illinois, 9 mo. 9, 1916. He resided in Indiana sixty years; in London, England, two years; in Chicago, thirty years. He was recorded a minister in 1866, and was Clerk of Indiana Yearly Meeting, 1857–1885.

This volume contains a good deal on the history of the Coffin family that will be useful for genealogical reference. There is also a list of the letters, papers, etc., by Charles Coffin, that have been deposited in the Library of Earlham College. The lack of an Index will be felt by those who wish to use the book for reference, especially since the Table of Contents is not analytical.

The biographical nub of the book is divided into three parts: His Churchly Period, His Evangelical Period, and His Mystical Period. It is an interesting and significant story of one who went through two distinct transitions in his religious life, and came at last to a quiet assurance of the inward witness, and a confidence in the newer, younger leadership of the Church in his later years.

There is valuable first-hand information, much of it in Charles F. Coffin's own words, of the life of early Quaker pioneers in Indiana, the preaching of J. J. Gurney, the old traditions of conservative Quakerism, and the innovations of the revival period.

The book is interesting and important out of proportion to its size.

Newman, Sir George K.C.B., M.D., D.C.L. *A Quaker Centenary: An Address delivered at the Celebration of the Centenary of Bootham School, York, May* 21, 1923. London: British Periodicals, Ltd. Pp. 41

A rehearsal of the fine spirit of this Quaker School, preceded by some account of Ackworth (founded 1779) and of the ancient Cathedral School of York founded by Alcuin in the eighth century. A neighbor of York Minister and heir to such glorious traditions in a centre of British education, Bootham's history includes the well-known names of the Tukes, John Bright, Robert Spence Watson, the Rowntrees, Professor Silvanus Thompson, Sir Joseph Pease and T. Edmund Harvey.

Speaking of the early Quaker 'guarded education,' Sir George makes this comment, which it were well for us still to ponder in order to see if we are clear of his strictures: "These early Friends did not see that a guarded education was not real education at all. . . . It very nearly became something great, but it fell short in two vital particulars, namely, it distrusted and suppressed the natural faculties and powers of the boy and thus tended to follow too closely the monastic system of Bede and Alcuin; and it excluded from its educational sphere the very factors most needed to correct a narrow individualism and subjectivity by the experiences of humanity as a whole as expressed in literature, art, history and science, and thus failed to give the boy a liberal education. In a word, it was an inbred and not an expansive education which they designed; it was dualistic and not unified; it was exclusive and not catholic."

Speaking of the personal or spiritual assets of a great school, our historian says: "Perhaps it is our Quaker instinctive fear of following recognized leaders which induces us to overlook their service or weigh too lightly their contribution, but on the whole it would seem correct to attribute the greatness of this school to the splendid and enduring cause for which it stands. Placed in a byway of the world's march, pledged to simplicity and obscurity, deeply rooted in domesticity, isolated from Government patronage, small but free, anchored in unseen verities—this School has served its day and generation, and the country to which it belongs, by

following its inward light. Its glory is in its parentage of blood and spirit, and its fruit is their children. For Quakerism—the mind and habit and heart of its Faith—is not an institution but an ideal, not so much a doctrine as a way of life, a light in the human conscience, a seed and a purpose, derived from an ultimate Source and directed to all the issues of life."

In closing, four aspects illustrative of the course and purpose of Bootham are considered: first, the cultivation of the individual boy; second, the cultivation of natural history in leisure time; third, the practice of discipline; fourth, education by contact with the outside world.

W. W. COMFORT.

Ponsonby, Arthur. *English Diaries. A Review of English Diaries from the Sixteenth to the Twentieth Century.* London: Methuen and Co.; New York: Doran. 1923. Pp. 447, half cloth. $7.50.

When a man has conscientiously explored a by-path of knowledge with the sincerity of the scholar, whatever his findings and whatever he does with them, he commands attention. Mr. Ponsonby has in this "collection" done a thorough and accurate piece of work, and any criticism of it must be based on the necessarily arbitrary selection and arrangement of his materials, rather than on the quality of his workmanship, which is of the first order. The introductory chapter, which might well be a book in inself, contains almost all of the author's conclusions and classifications. It is like the inspection of a great library of little known books under the guidance of one who knows and understands them all with the sympathy of a true bibliophile. Diaries are defined, but rather by analysis from all points of view than by arbitrary limitations upon their scope. The field of writing to be treated is that of diaries and only diaries—not letters, Journals written from the perspective of years, nor narratives of events—and they are to be only English diaries—not Scotch, Irish, American or colonial. The selective and proportioning instinct is carried one step further: only the major diaries and the more interesting of the minor ones are to be considered. There is to be no attempt at completeness, but the limitation of publication is not to be considered; manuscript diaries will take their place beside those in print. Finally, the subject matter of a diary will not dictate its importance; its intrinsic value and its human qualities alone will say that it is good, indifferent, or worthless.

The treatment which Mr. Ponsonby gives to the diaries, journals and account books of Friends may be taken as illustrative both of his limitations and of his excellences. The account book of Sarah Fell of Swarthmoor Hall is mentioned but not included because, although it is a day by day record, there is not in it sufficient of the human quality to make it rise out of the class of account books and into that of diaries; the Journal of George Fox is omitted because it is retrospective and was not written freshly day by day. This limitation excludes many of the other journals of the "Life and Gospel Labors" of Quakers. The rest are excluded pre-

sumably because, in the vast wealth of material at hand, only those of the first importance can demand consideration at length.

Two, however, are so considered, and to Caroline Fox is awarded first place among women diarists in spite of the fact that her diary is stunted by her editor, who shrank from "drawing aside the curtains that ought to be left covering the inner life of all." Her "breadth of view" and the fact that "her devotion to religion in the narrower sense of the word" did not prevent her seeing the life about her in other terms than those of her own faith are sufficient reason for ranking her among the first diarists of her age. Of the diary of Elizabeth Fry, Mr. Ponsonby says, "Superficially such a journal as this resembles many other journals of Quakers and divines," but because it gives us "the atmosphere of a large Quaker household and is humanly interesting as well as devoutly sincere, it must at least be ranked among the more important minor diaries of the time."

These may be taken as indicative of Mr. Ponsonby's point of view, selective, thorough, and interested in the revelation of humanity rather than of ideas or prejudices. A few more will further illustrate. He finds Macaulay as a man superficial, but as a diarist excellent because of his whole-hearted spontaneity and sincerity; Mary Shelley a poor diarist because she was too coldly intellectual; Crabb Robinson a "diarist with a big D." Limitations in such a field as this are essential and Mr. Ponsonby's basis of judgment, it would seem, is a sound one. He calls his book a collection, implying that there is no intention of making it a critical study except incidentally. And such it is, a rather selective, clearly classified, bibliographical essay; a work for reference as well as for reading. The chronological treatment, and the list of diaries considered, are not the least valuable features of the work.

Robert E. Spiller, M.A.

Swarthmore College,
Swarthmore, Pa.

Rowntree, Arnold S. *Woodbrooke: Its History and Aims.* London: Friends' Bookshop. 1923. Pp. 88, boards. $.80.

The appearance of this attractive little book is, we presume (for it is not so stated), designed to mark the twentieth anniversary of the opening of this unique institution. Within the limits of eighty-eight pages and the modest price of eighty cents, there is packed a wealth of inspiration and information in a thoroughly interesting sketch of the history and aims of Woodbrooke and its supplementary Colleges; together with four portraits of the men most intimately connected with its origin and eight appendices which give points on administration, personnel, courses of study, etc.

There is an excellent Analytical Table of Contents, which would be still more helpful, however, if its headings could have been incorporated in the general text of the book, which is without any typographical variations whatever, aside from paragraphing, to guide the cursory reader.

The historical part of the little book reviews the state of thought among

Friends which the Manchester Conference was designed to consider and to help; tells of John Wilhelm Rowntree's vision of a "wayside inn" where transient pilgrims or more permanent students might find mental training and spiritual refreshment; of the summer schools that were the first step toward meeting this need; and of the ultimate embodiment of the original idea, through the financial co-operation of George Cadbury, in the institution of Woodbrooke. With "service" as its keynote, "service, with all its variety and freedom and all that tends to make it fresh and glad," and seeking to emphasize all forms of service equally, there was still, in all the thought of those interested in Woodbrooke, the great need for a mental training among Friends that would make them able worthily to carry forward the Quaker message to meet the needs of the time.

Nothwithstanding the poignant loss that English Quakerism suffered in the death of John Wilhelm Rowntree, Woodbrooke went steadily forward from its first beginnings under the devoted service of its lecturers and wardens. Of the latter there have been five pairs; and chief among the former was Dr. J. Rendel Harris, whose incomparable genius did much to give Woodbrooke the international character that it has enjoyed from the first.

The development of Woodbrooke is most suggestively traced with its service in the line of lecture schools, vacation schools, and conferences; the literature put out by the Extension Committee; the foundation of the "Swarthmore" lectureship and of an International lectureship; the recognition of its scholarship by Birmingham University; and finally the clustering around it of the four supplementary Colleges; three of which offer training for missionaries and Sunday or Adult School workers, while the fourth (*Fircroft*) extends the benefits of "education thro' fellowship" beyond the limit of Woodbrooke proper to students from Trades Unions and the industrial classes. Indeed, already the development of Woodbrooke has far over-passed the brightest hopes of its originators.

No less stimulating is the final section of this little book which deals with "The Future of Woodbrooke." This, in its turn, is based on a study of what the Quaker Church needs to-day: fellowship and leadership, together with an understanding of the problems of our contemporary life. To the training of young people in these lines, the future of Woodbrooke is dedicated.

HANNAH CADBURY PYLE.

Studies on the Message and Mission of the Society of Friends. Germantown, Philadelphia: Privately published. 1923. Pp. 16, paper.

This in another useful outline of studies in Quakerism prepared by and for the Bible Class of Germantown Meeting of Friends. There are twenty-eight lessons based upon the Swarthmore Lectures (England), 1908–1923. The last two lessons are devoted to the development of the Discipline in England and Philadelphia, respectively.

The William L. Clements Library of Americana at the University of Michigan. Ann Arbor: Published by the University. 1923. Pp. 288, half cloth.

The author of this volume, although not mentioned on the title page, is none other than Mr. Clements himself, the founder of this remarkable collection. The book does not give a list of all the titles in the Library, but is a running commentary on the more important works.

In Chapter XII, on the Middle Colonies, are mentioned many important items on early Pennsylvania and New Jersey. The most interesting fact in this connection is perhaps that the Library contains one of the two uncut copies known of Samuel Smith's *History of New Jersey.* Inserted in this volume a manuscript letter was found in which one of George Carteret's trustees offered East New Jersey for sale to Lord Norreys shortly before it was sold to William Penn and his associates.

The works mentioned on the early history of Pennsylvania and New Jersey, while rare, are by no means unique. Probably they constitute the best collection of the kind west of the Allegheny mountains. The author of the book could have described and estimated some of them more intelligently if he had known more about Quaker history and teaching.

Thomas, Henrietta M. *A More Excellent Way.* Baltimore. 1923. Pp. 129, cloth.

This is a peace drama of the Balkan War, and also contains other writings of the author, published now, after her death. Historically, the chief interest is in the biographical sketch of Henrietta M. Thomas by her mother, with special reference to her service in war time.

Two Hundredth Anniversary of Buckingham Monthly Meeting, Buckingham Township, Bucks County, Pennsylvania. Philadelphia: Walter H. Jenkins. 1923. Pp. 55, paper. $1.00.

This is the memorial booklet covering the anniversary exercises held at Buckingham Meeting House, 8 mo. 16, 1923.—See BULLETIN, 12 (Autumn, 1923): 99.

It contains historical sketches of the meeting, the graveyard, and the school, besides other papers and addresses. There are valuable illustrations, including views of the meeting house and school house, and of the historical pageant enacted on the occasion.

In preparing publications of this kind, Friends would always do well to consult someone who has had experience in preparing book copy for the printer. This booklet is a pleasing and valuable record of the anniversary, but its usefulness for reference would have been greatly enhanced by a Table of Contents with page references.

Wood, Herbert G. *Personal Religion and Social Progress.* 1920. Pp. 12, paper. 2d.

Even at this late date the BULLETIN desires to notice this valuable interpretation of John Woolman's message, by the Director of Studies at Woodbrooke Settlement. Those who care about Woolman and about Quakerism should read this paper. It was written in 1920 in commemoration of the 200th anniversary of Woolman's birth, and was printed in *The Friend* (London), 10 mo. 15, 1920, pp. 646–651. The pamphlet edition was published by that vigilant publisher of Truth, the Yorkshire 1905 Committee.

Woodward, Walter C. *Friendly Tales of Foreign Trails.* Richmond, Indiana: Friends' Publication Board. 1923. Pp. 233, cloth. $2.00.

While not primarily a history, this volume is in reality historical source material. It tells the story of Quaker travel to England and the continent in 1920 in connection with the All Friends' Conference at London. The description of visits to the scenes of Friendly relief work in post-war France and Germany are especially worthy of preservation. Indeed, the entire writing depicts a phase of the social history of the great Conference.

The author is editor of the *American Friend,* and the chapters of this book appeared first as articles in that paper.

Woody, Thomas. *Quaker Education in the Colony and State of New Jersey. A Source Book.* Philadelphia: Published by the Author. 1923. Pp. 408, cloth. $4.50. (Address of Author, care Dept. of Education, University of Penna., Philadelphia.)

The State of New Jersey was one of the earliest in this country to give attention to general education. New England takes precedence, as may be expected, and there must have been some teaching in the old settlements of the South. But Professor Woody's recent book confines itself entirely to the study of Quaker education in the period preceding the present century, and is an interesting study which follows lines laid down in his book on the same subject in the colony and state of Pennsylvania.

As its author claims, this is chiefly a source book, and as such, the absence of reference to the abundant opportunities for the study of the social life and the picturesque settings of these old neighborhood schools, will have to be forgiven for its wealth of statistics. So early as 1676 the "Consessions and Agreements" of William Penn liberally provided for the education of children and orphans. In 1682 the West Jersey Assembly granted to the town of Burlington, the Island of Matinicunk, lying opposite in the Delaware, for "educational purposes forever." From this source part of the public school income is still available, constituting perhaps the oldest continuing fund of the kind in the United States.

There was, however great lack of sufficient schools under care of the

Quarterly Meetings in New Jersey during the Colonial period. The records are besides often difficult of access, and inadequate in their statements, and Professor Woody has done a real service in thus presenting the facts. These are suggestive, in their similarity and their naïve simplicity, of one of the great causes of the decline of American Quakerism in its quietistic period—the lack of sufficient education. All the meetings seem to have established elementary schools, and each Preparative meeting, with few exceptions, was awake to the need for primary education. But for over a century there is a striking want of attention to any higher intellectual aims. Mediocrity was universal. If we did not know the facts which Professor Woody merely hints at, viz. that in all the larger Quaker centers there were excellent private schools taught by Friends where a much higher standard was upheld, and the classics and mathematics, especially, were taught, we should be led to believe that the Quaker in New Jersey—and indeed, throughout the United States—was ignorant and incompetent. But Benezet and Woolman were urging a better standard before the middle of the eighteenth century, and later on, men like John Griscom, Stephen Pike, and the brothers Gummere, (John and Samuel R.) were teaching large private schools of their own. It is a noteworthy fact that nearly all the Friendly schools, whether under the official care of the meeting or privately taught, were not confined to the membership of Quakerism, but were open to the public. The "Select" school closed its doors to all but its own members during a later period of decline. A high moral character in the teacher was the first requisite, and with but very few exceptions, was universal. Intellectual attainments were a second consideration in the "guarded education."

There was no State education in New Jersey until 1816. Since the Quakers could not accept the demands of the Church of England in 1757, that teachers obtain a license from the Bishop of London through the Governor under an oath of loyalty to the Sovereign, the whole matter became for them an affair of individual effort, and of individual congregations, taken up by the Preparative meetings which were most advanced. There were four Quarterly meetings—Burlington, Haddonfield, Salem and Shrewsbury. These, as today, received the reports from the Monthly meetings, but it is to the tiny Preparative meeting schools that our attention is chiefly drawn in this suggestive book, and their slow and gradual absorption into the early public school, when that was first established. The struggle for life of the "little red (Quaker) school," continued until its house was finally abandoned to its too often successors, the horses and cows of the farmer. A presumption that the private tutor was at work in the more wealthy families is justified from the fact that it was always the orphans and children of poor Friends "not of the ability to pay both for their schooling and for food and raiment," who first received aid from the Meeting.

Apprenticeship was under the care of the Monthly Meeting, and began

as soon as the colonists arrived. This was usually accompanied by a promise on the part of the employer that the "bounden" child should receive an education and have opportunity to attend school. However primitive the school might be, these Friends of the first epoch were often highly educated men, and it is possible that they could give better instruction than those of the next generation following. The man was there, if not much equipment.

The private schools, as the idea of state educational funds for public education took definite shape, and developed into what we know as the "Public School," were often, in country districts especially, merged with the Friends' meeting schools, the numbers of children available of proper age not warranting two institutions. This led to the smaller school receiving a part of the state funds for the combination district school and the Friends', and where they could be maintained separately, the Friends objected to paying the school tax of the state, and also a teacher of their own denomination. The adjustment was some years in working out, and was complicated at the start by the fact that the separation among Friends came not far from the same time that the law was fairly under way. Gradually the Friends centralized their educational institutions, and the modern system was completed.

There are interesting details of finance, conduct, curriculum and textbooks, and to one familiar with the school books of the "early Victorian" period, there are both amusing and sentimental appeals, in the lists given by Professor Woody. We owe him a debt of thanks for giving us a book without which the complete history of Quaker education in America could not be properly written.

AMELIA M. GUMMERE.

A fourth edition of Caroline E. Stephen's *Quaker Strongholds* has been published (1923) by the Friends' Bookshop, London.

NOTES AND QUERIES.

The Twentieth Annual Meeting of the Friends' Historical Society of Philadelphia was held at 20 South 12th Street, Philadelphia, 11 mo. 26, 1923. As the Society has now merged with Friends' Historical Association, this was probably the final annual meeting of the Society.

The most important item of business was the decision to merge with the older organization, as described in the leading articles in this number of the BULLETIN.

The report of the President, Lucy B. Roberts, dealt with various activities of the Society, including the proposed Tercentenary Supplement to George Fox's *Journal*, and the repair of the old log house at 16th and Race Streets which has been kindly offered as a future headquarters for the Society, or Association.

Henry D. Paxson then exhibited the map reproduced in this number of the BULLETIN.

George Vaux, Jr., read some interesting and amusing extracts from an original manuscript *Book of Discipline and Advices,* adopted by Philadelphia Yearly Meeting in 1704, which book has come down in his family.

Amelia M. Gummere exhibited a marriage certificate, the property of the Society, recording the marriage of John Obee and Mary Walker, in Second Month, 1692 (1693). The wedding was held at the Bull and Mouth Meeting, London, and contains the names of many Friends prominent at that period.

Lucy B. Roberts read an original letter by Dolly Madison, wife of President James Madison, and illustrated it with several portraits of the writer.

Albert Cook Myers exhibited a painting, either by or after Heemskerck, of a Friends' Meeting, said to be at the Bull and Mouth, London, about 1680. The engraved view of this meeting is quite familiar to Friends.

The following gifts from the estate of Sarah Richards were announced: *Moral Almanac,* 1838–1846, a Sequel to the *English Reader,* 1822, by Lindley Murray, and a *List of Members,* 1902, of the Monthly Meeting of Friends for the Northern District, Philadelphia.

The edition of Volume 10, Number 2, of the BULLETIN, Fifth Month, 1921, the number dedicated to Allen C. Thomas, is exhausted. Occasional orders from libraries for that number still come in, which cannot be filled unless some members who do not keep a permanent file of the BULLETIN are willing to donate their copies to the Association. Such copies should be sent to the Editor, Haverford, Pa.

In the BULLETIN, 12 (Autumn, 1923): 95, the statement that Elizabeth Wilkinson was married to Jonathan Dickinson was a mistake. It should be Jonathan Wilkinson.

Reference was made in the BULLETIN, 11 (1922): 100, to the story of the remarkable escape of James Dickinson and Jane Fearon from a house of robbers on the borders of Scotland. An early version of the story, perhaps the earliest in print, is to be found in the *Annual Monitor* (England), 1816, pp. 125–130.

The seventh annual report of the Trustees of the John Woolman Memorial Association (1923) shows a year of progress. The grounds of the Memorial are being constantly improved and the old orchard, under sympathetic care, is renewing its youth. Various Woolman relics and other

historic pieces are being added to the collection in the house. The Annex, once John Woolman's own home, dating from about 1749, now moved to the grounds of the former memorial house, and rebuilt, offers additional accommodations for transient or permanent guests. Alice G. T. Sparhawk has been secured as hostess, and the Memorial begins auspiciously a new epoch in its history.

Some 1500 volumes have recently been acquired by the Friends' Historical Library of Swarthmore College, through purchase from a dealer who had assembled the books chiefly from the private libraries of three Orthodox Friends, lately deceased,—Howard Comfort, Joseph S. Elkinton, and Cyrus W. Harvey.

The more valuable of these books consist of bound copies of early Quaker tracts, dating before the year 1700,—rare and precious little brochures and bibelots, of quaint flavor, very appealing in their testimonies concerning the simple sincerity and unworldly devotion to principle of the early Quakers or "Children of the Light," as they were once called.

A typical pamphlet from this collection is this one of twelve pages, worth its weight in gold, with this naïve and savory title-page,—

"Some Clear TRUTHS PARTICULARLY Demonstrated unto the KING and COUNCIL, and both Houses of PARLIAMENT, with all *Judges, Justices, Merchants,* and *Ship-masters,* why the Innocent and Peaceable People, called *Quakers,* ought not to be banished out of their Native Land, or any other way exposed to Sufferings.

"Also, the LAW described in its Nature and End.

"With a *Postscript* to all honest, sober, and impartial Jurors. By *W. S.*

"Printed at *London,* in the year, 1664."

(The above item was supplied by Professor John Russell Hayes, Librarian of Swarthmore College. See also article on "Friends' Historical Library" in *Friends' Intelligencer,* 10 mo. 20, 1923, p. 714.—Editor.)

Friends' Historical Library, Swarthmore College, has recently secured the manuscript Minutes of the Women's Branch of East Nottingham Monthly Meeting, Maryland, during the Revolutionary period, 1776–1780. East Nottingham was subsequently known as Brick Meeting House P.O. and is now called Calvert in the County of Cecil. Here five important highways intersect, and at one time the spot was so important to Friends that the Boarding School for Baltimore and Philadelphia might have been located here but for the Revolutionary War. John Churchman's home is still in fair repair within a short distance of the Meeting House.

A parchment deed dated 5 mo. 10, 1682, from William Penn to Edward Blondman has been presented to Haverford College by Henry V. Gummere,

and has been placed in the Roberts Collection. It is for 1000 acres of land in Pennsylvania, at a consideration of £20. On the back of the parchment the same property is conveyed by Edward Blondman to Joseph Paule, 1 mo. 23, 1688.

The Haverford College Library has recently been presented with a copy of *An Account of the Wedding of Rowland Gibson Hazard and Caroline Newbold.* It is a little booklet of thirty-five pages, describing in charming fashion a double wedding that took place in Fallsington Meeting House, Pa., 9 mo. 25, 1828. Aside from the principals mentioned in the title, John Wistar and Margaret Hazard were married on the same occasion. The account was prepared in later years (1888) by Emma Newbold Janvier, cousin and bridesmaid to Caroline Newbold. In addition to the story of the wedding and the bounteous dinner that followed, there is a valuable and engaging description of the home life on a prosperous Quaker farm of that period,—at "Bloomsdale," the residence of John Newbold, Esq., near Bristol, Pa.

The following letter addressed to Friends' Historical Association by Henry W. Scarborough contains valuable information concerning the whereabouts of various Quaker records:

"On 10th month 22d, 1923, Joseph C. Watson, clerk, and myself made an inventory of the records of Buckingham Monthly Meetings of Friends, copies of which have been filed with the Pennsylvania Genealogical Society, 13th and Locust Streets, Philadelphia, the Bucks County Historical Society, Doylestown, Pa., the library of Haverford College, and the Friends Libraries at 15th and Race Streets, and 142 North 16th Street, Philadelphia.

"When the Orthodox Meeting House at Langhorne was sold, the purchaser, who converted it into a dwelling house, found that the garret was full of papers and sent for a junk man who picked out some certificates and other records which were sold at auction by Stan V. Henkels, the Philadelphia auctioneer, at his July 1923 sale under numbers 228–34. Other records were sold at various sales between April and July. Some of them were purchased by Charles F. Jenkins who presented them to the library at Swarthmore College, while others were purchased by a New York Hebrew.

"A note of the above facts may be of value to historians and genealogists."

Historians of the future will find valuable source material on Haverford Meeting, Pennsylvania, in a little publication called *The Meeting,* published at Haverford since 1915. Three numbers are published each year, which

set forth rather fully the organization and activities of Haverford Meeting.

When the yearly meetings that united in the Five Years Meeting adopted the Uniform Discipline, about the year 1902, they perhaps did not realize that Philadelphia Yearly Meeting, with all of its reputed conservatism, made a suggestion for greater uniformity of discipline nearly a century earlier. The editor noticed some years ago in the manuscript *Minutes* of New England Yearly Meeting for 1805 a reference to the "Proposition from Philadelphia for uniform Discipline." The proposal was said to have been contained in the Philadelphia epistle, a copy of which has not been located as yet. The *Minutes* of the New England Meeting for Sufferings, 1807–1809, show however that the proposal resulted in considerable correspondence between New England and New York Yearly Meetings looking toward a greater uniformity of discipline. Finally, in Sixth month, 1809, the New England Meeting for Sufferings approved of various disciplinary changes, and ordered the printing of 300 copies of the revised Discipline. The ramifications of this incident could undoubtedly be traced much further by some research.

With each copy of this BULLETIN is enclosed a circular offering the back files of *The Journal of the Friends Historical Society* (London) and the *Supplements* at half price. For those really interested in the history of Friends this is a tempting offer. These volumes are of interest for sustained reading, and indispensable for reference.

The editor desires to acknowledge the able assistance rendered by Elizabeth B. Jones and Albert Cook Myers in preparing this number of the BULLETIN.

QUAKER NECROLOGY.

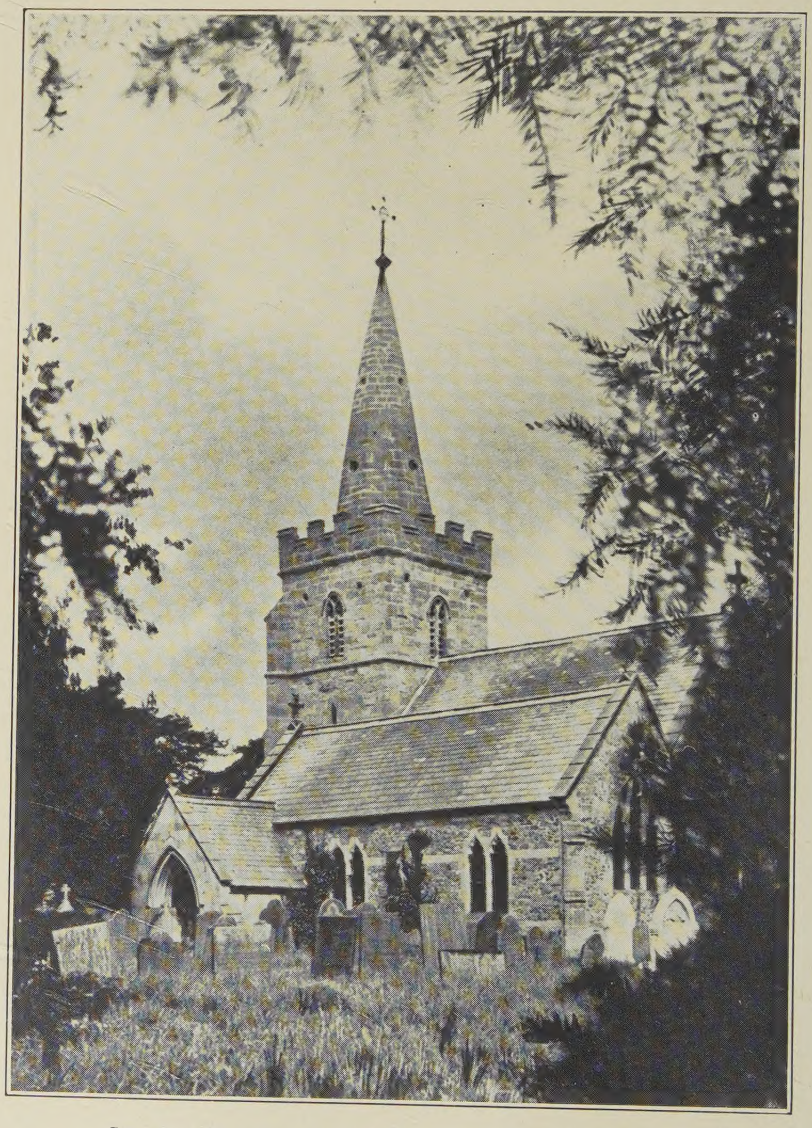
BAILEY, HANNAH J., 1839–1923. An active member of New England Yearly Meeting, and a liberal supporter of its various enterprises, Superintendent since 1890 of the Department of World Peace and Arbitration of the W. C. T. U., and closely associated with Susan B. Anthony, Julia Ward Howe, Frances Willard, and other notable reform leaders. Biographical sketches and portrait in *American Friend,* 11 mo. 22, 1923, p. 924.

GARRETT, JOHN B. (1836–1924). Sometime President of the Girard Trust Company, and a Vice President of the Lehigh Valley Railroad. A minister of Philadelphia Yearly Meeting, and a leader in many religious and philanthropic activities, especially those for the Freedmen, the American Indians, and Peace. One of the original Trustees of Bryn Mawr College, and for many years a member of the Westtown School Committee. For nearly forty-three years (1872–1914) a member, and for many years an officer, of the Board of Managers of Haverford College, and during the year 1890–1891 President *pro tempore* of the College.—*The Friend* (Philadelphia), 2 mo. 28, 1924, p. 418.

HAINES, ZEBEDEE, 1843–1923. Trained at Westtown School and Haverford College, he taught in several Friends' schools, and was for some years principal of Friends' Select School, Philadelphia. His ministry was of the ancient, Friendly, prophetic type, at its best. Biographical sketch in *The Friend* (Philadelphia), 1 mo. 24, 1924, p. 350.

MEREDITH, MARY MOON (1845–1924). An evangelistic minister, who took an active part in the Great Revival movement, and caused much comment by non-Friends concerning the propriety of allowing women in the ministry. —*American Friend,* 1 mo. 31, 1924, p. 92. See also Mary O. T. Wellman, *Over Half a Century in the Christian Ministry.* Pp. 8, paper c. 1920.

TUTTLE, EMELINE. (1840–1923). Widow of Asa C. Tuttle, died at Alexandria, Lousiana, 10 mo. 31, 1923. She and her husband did one of the most outstanding pieces of work in the history of Friends' missions through their influence on the Modoc Indians who were brought to Oklahoma as prisoners just after the terrible Modoc War in Oregon. Her manuscript memoirs of this work are in the Haverford College Library.—For obituary notice see *American Friend,* 11 mo. 22, 1923, p. 932.



ST. MICHAEL'S CHURCH, FENNY DRAYTON.

It was in the year 1654, while visiting the place of his birth, that George Fox engaged the village priest in debate beneath the giant yew trees in the churchyard.